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A

DISCOURSE

ON

PREDESTINATION,

DELIVERED AT

PARLIAMENT COURT CHAPEL.

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A

DISCOURSE,

Ec. Ec.

ROMANS, viii. 29.

“ For whom he did foreknow, he also did predestinate *to be*
“ conformed to the image of his son, that he might be the
“ first born among many brethren.”

EVERY one who is in any measure acquainted with religious controversy must know, that this text has exercised the wisdom and the ability of Christians, even of all denominations. Calvinists themselves are not agreed on the meaning of the passage, while the Arminian attempts to discuss it with a trembling hand and a faltering tongue.

To believe, as some Calvinists do, that God did, in a sovereign, absolute, and unconditional way, predestinate

predestinate the whole race of intelligences, a few to eternal happiness, and the greater part to endless misery, is a faith which seems, as it were, to unmake us; it is contrary to all the feelings of the human mind, and consequently tends to destroy our natural affection; to be without which is reckoned, in Scripture, among the greatest of sins. Rom. i. 31. Some, indeed, are more moderate, and teach that God did not absolutely predestinate any to eternal misery, but that he did predestinate some to everlasting happiness, and passed by the rest. And indeed some Arminians seem to have the same opinion: Mr. Westley's Sermon on Predestination has the following questions and answers—"Who
 " are glorified? None but those who were first
 " sanctified. Who are sanctified? None but those
 " who were first justified. Who are justified?
 " None but those who were first predestinated.
 " Who are predestinated? None but those whom
 " God foreknew as believers." But what did he do with those whom he foreknew as unbelievers? The answer must be, He passed them by: and this, I think, is all that Calvinists mean by preterition. But how could God create those for happiness whom he passed by? he must have foreknown them as well as the others. And how could Christ die for the salvation of those whom God foreknew would

would not accept of deliverance? Now, although the latter view seems more lenient, yet it is far less consistent; and, indeed, if examined, comes to the same thing.

Before we enter on the immediate discussion of the text, it may be convenient and even necessary, to make some general remarks, which may be considered as axioms.—

1. God is the creator of all things. We read, Gen. i. 27, “ So God created man in his own image, in the image of God created he him; “ male and female created he them.” Eph. iii. 9. “ Who (God) created all things by Jesus Christ.” We learn from these texts, that God is the creator of all: now, if he is the Creator of all, then he must be *equally* the Father of all; and as there is no partiality with God, he must care for all alike: so that if he intends to do good to his sinful creatures, his plan must be universal. Therefore it is written, Psalm cxxxvii. 8. “ Forsake not the works of thine “ own hands.” So again, Psalm cxlv. 9. “ The “ Lord is good to all, and his tender mercies are “ over ALL his works.” Thus he is not a nominal, but a real Father to all his creatures; he sees their wants, he feels, as it were, their misery, and pities their condition, because he delighteth in mercy, Micah, viii. 18. Judgment is his strange work, Isaiah,

Isaiah, xxviii. 21. Therefore it is written, Hosea, xi. 8. "How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? How shall I make thee as Admah? *how* shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together."

2. God is love, 1 John, iv. 8.; therefore it is evident nothing can proceed from him contrary to that principle; the work of creation, therefore, was an act of love. We know he created all things in wisdom—he must have had an absolute end in creation—and that end must have been the happiness of the creature, because no other end is consonant to the character of love which he bears in the Scriptures.

The Scriptures teach us, that all things were created for the pleasure of God. Rev. iv. 11. "Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created." The immortal God hath sworn, that he hath no pleasure in the death of a sinner; Ezek. xxxiii. 11. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."

It seems very evident to me, that the Hebrew word *עוֹלָם* and the Greek word *αιωνια*, convey the same

same idea in the passages last quoted. There is no difficulty in learning from these texts, that the will or pleasure of the ever living God is the life and happiness of his creatures; it was his original design in creating them. He is infinite in knowledge; nothing, therefore, unforeseen can arise to render his design abortive. He must have foreseen that sin would debase millions of his creatures, and make them miserable: but this did not stop the exercise of his creating power, because infinite wisdom could devise their restoration, and infinite power could consummate the purpose, however difficult it might be. "Known unto God are all his works, from the beginning of the age," Acts, xv. 18. "He worketh all things after the counsel of his own will," Ephes. i. 11.

In speaking of the moral agency of man, we should not attribute a power to him equal, or even superior, to the power of God, which is really done whenever we suppose that men can resist, so as to destroy, the purpose of God. Man may, indeed, resist the fulfilment of his purpose, but it is impossible for him to frustrate it, because man's power is finite, but God's power is infinite. That power which made man is surely sufficiently strong to subdue him. "Thy people shall be a willing oblation *"

* So the word נָדָב ought to be translated.

" in

“ in the day (the mediatorial day) of thy power,”
 Psalm cx. 3.

3. God is immutable. It is true he deals with men according to character; when they rebel against him, and he is about to inflict judgments upon them, he is said to repent that he made man, Gen. vi. 6.; it is undoubtedly a figure of speech; the plain meaning of which is, that God was about to change his conduct towards mankind, even as a man would do when he really repents of an action which he has done; therefore it is said, ver. 7, “ And the Lord said, I will destroy man.” So when God changes his conduct from judgment to mercy upon the repentance of his creatures, it is called repenting of the evil which he thought to do, Jonah, iii. 10. But he cannot change the purpose of his mind, because all his acts are the very best, being founded in infinite wisdom: he cannot change for the better, and to change for the worse would be folly, if not wickedness. The purpose of his mind, therefore, must for ever remain the same. “ He is of one mind, and who can turn him?” Job, xxiii. 13. “ I am the Lord, I change not,” Mal. iii. 6. “ Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning,” James, i. 17.

4. The purpose of his mind respecting his fallen creatures is the reheading or gathering them together in Christ. This is a purpose formed IN HIMSELF—it cannot therefore be frustrated, nor suffer any change whatever. “ Having made known
 “ unto us the mystery of his will, according to
 “ his good pleasure, which he hath purposed IN
 “ HIMSELF, that in the dispensation of the FUL-
 “ NNESS OF TIMES, he might gather together in
 “ one all things in Christ, both which are in hea-
 “ ven, and which are on earth, even in him.”
 Ephes. i. 9, 10. It is erroneous to say, This present time is the only time of salvation; it casts a cloud of impenetrable darkness over the whole economy of God; it is an opinion unfounded in the Scriptures, and pregnant with error. The Scriptures not only teach a *plurality* but also a FULNNESS of times, for the accomplishment of the great purpose of God, the gathering together or reheading of all things in Christ. It is indeed said, “ Now is the accepted time, now is the day of
 “ salvation;” and it has been said so for a long time past; and no doubt but it will be said so for a long time to come, even through all the ages of the mediator’s reign, for the gospel is expressly said to be everlasting, Rev. xiv. 6.

The subjection and reconciliation of all things to God is a doctrine I think clearly contained in

the Scriptures. The first promise made to mankind after the fall, compared with 1 John, iii. 8. clearly shews, that sin shall be destroyed—" And I
 " will put enmity between thee and the wo-
 " man, and between thy seed and her seed; it
 " (or he) shall bruise thy head, and thou shalt
 " bruise his heel."—" For this purpose the son
 " of God was manifested, that he might destroy
 " the works of the devil." Gen. iii. 15. 1 John,
 iii. 8. It seems, that the bruising the head of the
 serpent is explained by John by destroying the
 works of the devil, *i. e.* sin, with all its conse-
 quences, which never can be done, if they are to re-
 main in any of the creatures of God eternally. But
 the purpose of God is sure and steadfast: if his
 purposes of judgment shall stand, (Jer. li. 29.)
 how much more shall his purposes of mercy, seeing
 the former is his strange act, (Isaiah, xxviii. 21.)
 but the latter is his delight? Micah, vii. 18.—
 " *There are* many devices in a man's heart, ne-
 " vertheless, the counsel of the Lord that shall
 " stand," Prov. xix. 21. " And I, if I be lifted
 " up from the earth, will draw all *men** unto
 " me;" John, xii. 32. It is clear from this text
 that Christ has love enough to save all; and as all

* The word *men* is not in the Greek text, the word *all*, therefore, may be extended further than men, even to the fallen angels.

power is committed unto him, he cannot be deficient in ability ; and as he has been lifted up for all, there can be no reason to doubt but that he will draw all to himself.

“ For by him (Christ) were all things created
 “ that are in heaven, and that are in earth, visible
 “ and invisible, whether *they be* thrones, or domi-
 “ nions, or principalities, or powers; all things
 “ were created by him and for him. And he is
 “ before all things, and by him all things consist :
 “ and he is the head of the body the church ;
 “ who is the beginning, the first born from the
 “ dead, that in all things he might have the pre-
 “ eminence. For it pleased *the Father* that in him
 “ should all fulness dwell; and (having made
 “ peace by the blood of his cross) by him to re-
 “ concile all things to himself, by him, *I say*, whe-
 “ *they be* things in earth, or things in heaven.”

Col. i. 16—20. One would think this passage puts the doctrine of the reconciliation of all things beyond the possibility of a doubt: the apostle seems to labour to prove the point: the word *all* is seven times used; and if the apostle Paul was an accurate writer, a good logician, and a scribe well instructed in the kingdom of Christ, (as no doubt he was) he must have used it in the same sense in the 20th verse as he did in the other parts of the

passage: if the apostle meant the whole creation in the 16th verse, as he certainly did, then he intends the same in the 20th verse; the *all things* must be the same in both verses. It is true, the apostle applies the word reconciliation to the whole; but it is easy to account for that—It is evident the apostle speaks of the creation as *one whole*: now although sin has not contaminated the whole, yet it has introduced discord, and disjointed the creation, considered in a collective sense: the whole, therefore, is put into the hands of Christ, that he may restore and harmonize it, so that the Father may again behold it as one whole harmonious family: then shall he be all in all. Thus it is the apostle applies the word reconciliation to the whole. The Epistle to the Romans has been thought to be the great bulwark of Calvinism; but I am fully persuaded, that Paul never intended to confine the grace and mercy of God to a few: on the contrary, the doctrine of universal restoration, even in this epistle, is manifest; as for instance, Rom. v. 19. “ For
 “ as by one man’s disobedience many (rather the
 “ multitude) were made sinners, so by the obedi-
 “ ence of one SHALL many (the multitude) be made
 “ righteous.” It is clear that the obedience of Christ shall be as effectual as the disobedience of Adam, with this difference, the multitude were made or consti-

constituted *sinners* in Adam, but in Christ they are constituted *righteous*: and as the former was done *absolutely*, so must the latter also; for as they were made sinners in Adam, so they must be made righteous in Christ. Verse 20. "Moreover the law entered that sin might abound: but where sin abounded grace did MUCH MORE abound."

This verse is in close connection with the former verse; the abounding of sin, therefore, respects the whole multitude constituted sinners in Adam, and not a few individuals: the superabounding of grace, therefore, must have respect unto the same. But if sin always remain in any, or even in one of the creatures of God, then grace never can be said to abound *more* than *sin*, but rather *sin* has abounded more than *grace*. Verse 21. "That as sin has reigned unto *death*, even so might grace reign, through righteousness, unto eternal *life* by Jesus Christ our Lord." It is a fact which none can deny, that sin has reigned unto death, effectually, absolutely, and universally: the apostle says, As sin has reigned unto death, *EVEN* so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord. It is evident, therefore, grace will reign to life, effectually, absolutely, and universally.

Rom. viii. 20. "For the creature (rather the creation) was made subject to vanity, not willingly,

“lingly, but by reason of him who hath subjected
 “the same in hope.” The creation was not sub-
 jected to vanity to make way for the exercise of
 God’s sovereignty in electing some to endless hap-
 piness, and appointing the rest to endless misery.
 God is love, and all his sovereign acts must be acts
 of love; he must be a wise and good sovereign;
 but the creation was subjected in hope of future
 recovery. Verse 21. “Because the creature (the
 “creation) itself also shall be delivered from the
 “bondage of corruption, into the glorious liberty
 “of the children of God;” which must mean a
 liberty from the bondage of sin and vassalage of
 Satan: but if a great part or any part of the cre-
 ation remains under the love, the power, the guilt,
 and the pollution of sin endlessly, how can it be
 said to be delivered? And if it is not delivered,
 how could it have been made subject to vanity in
hope of deliverance? However, the apostle says, it
shall be delivered; and we ought to believe him be-
 fore the wise, the scribe, and the disputer of this
 age. The time will come when sin shall be de-
 stroyed in all the creatures of God—“And every
 “thing that hath breath shall praise JAH.”

From the whole of these remarks it is evident,
 that the apostle Paul, in the words of our text, did
 not mean to confine that grace, which bringeth
 salvation to all men, to a few; we must not, there-
 fore,

fore, explain them so as to contradict God's character of universal love.

Give me leave to read the text in connection with the the following verse: " For whom he did
 " foreknow he also did predestinate *to be* conform-
 " ed to the image of his son, that he might be the
 " first born among many brethren. Moreover,
 " whom he did predestinate, them he also called;
 " and whom he called, them he also justified; and
 " whom he justified, them he also glorified." —

The interpreters of this passage seem to explain it as if the apostle had made use of all the different tenses, past, present, and future; as for instance, the act of predestination is understood as perfectly past, yea, eternally past; but the acts of vocation and justification as past, present, and future; *i. e.* God has called and justified, does call and justify, and will continue to do so, till all are called and justified whom he predestinated. The act of glorification is in general considered as future only; but we ought not to do so; the apostle uses but one tense throughout the passage, and that is the *past*, as every one may see who but just casts his eye over the verses. Predestination, vocation, justification, and glorification, are all acts equally past, because the apostle uses the same tense to them all alike. I do not mean to say, that God does not now call and justify, neither will he in future;

no;

no; it is true, God will carry on this great work of calling sinners and justifying those who believe in Christ, till all are justified and made holy. All that I contend for is, the actions, as they stand in relation to the persons in the Scripture under consideration, are perfectly past, because, as I said before, the apostle uses the past tense to them all alike. I wish you to take particular notice of this remark, because it will help us greatly towards a right understanding of the words.

We shall now proceed to the immediate discussion of the text.—

First, What are we to understand by predestination?

Secondly, Who are the persons predestinated?

Thirdly, To what end were they predestinated?

First, What are we to understand by predestination?

The Greek word *προωρισει*, translated *predestinate*, is of *προ*, *before*, and *οριζω*, *to appoint*, or *to bind round or every way*; for *οριζω* is from *ορος*, a *bound, limit, or termination*. Predestination, therefore, is *an act of binding round, or determining beforehand*, as Acts, iv. 27, 28. “ For of a truth against thy holy
“ child Jesus, whom thou hast anointed, both
“ Herod and Pontus Pilate, with the Gentiles, and
“ the people of Israel, were gathered together, for
“ to

“ to do whatsoever thy hand and thy counsel *de-*
termined before to be done.” The propriety of
 using such a word, to give us the idea of a fixt
 purpose, is evident; for when a man has a plan in
 his mind, which he intends to pursue, (no matter
 the object) he binds it round with all the wisdom
 he possesses, and with all the power he is endowed
 with, in order that he may rise superior to every dif-
 ficulty that might frustrate his design; and if he pos-
 sesses sufficient ability, and he remains unchangeable
 in his intent, his purpose must be accomplished. So
 I conceive the immortal God acts, with this diffe-
 rence, his purposes are bound round with infinite wis-
 dom and power; there is no difficulty can arise un-
 foreseen; and if a concatenation of circumstances
 should appear to render his designs abortive, his
 power is sufficient to vanquish them all. “ The
 “ Lord bringeth the counsel of the heathen to
 “ nought; he maketh the devices of the people of
 “ none effect. The counsel of the Lord standeth
 “ for ever, the thoughts of his heart to all gene-
 “ rations.” Psalm xxxiii. 10, 11. Now as the
 word predestination signifies to bind round, or
 determine beforehand, it is natural for the mind to
 inquire into this priority, and ask what it was prior
 to. The destination in our text refers to persons—
 “ Whom he did foreknow he also did predesti-
 C “ nate.”

“nate.” I think we may conclude, with some degree of safety, that it was a purpose fixt in the divine mind, concerning those persons before they were born—how long before, I know not. Some, indeed, call destination God’s eternal purpose; that he did, from all eternity, as they express themselves, fix the absolute fate of each one of his creatures. I conceive the Scriptures will not support such an opinion, either with respect to its eternal formation, or fixing the *absolute* or *general* fate of each or any of his creatures. With respect to the first, I will be bold to say, that the original Scriptures have no word to convey the idea of eternity, and that the inspired writers never intended to convey that idea in any one word that they have used. This assertion I am ready to make good, whenever called upon for that purpose. I shall give one instance of the word עולם by way of specimen; see 2 Sam. vii. 13. “He (Solomon) shall build an house for my name, and I will establish the throne of his kingdom for ever” (עולם). David, referring to this in the 19th verse, says, “Thou hast spoken also of thy servant’s house for a great while to come.” The word David makes use of is למרחוק—this word, therefore, conveys David’s idea of the word עולם. The translators rightly render it *a great while to come*, i. e. a period far distant compared with one much nigher. So the word

word is used in relation to countries, Isaiah, viii. 9.

“ Associate yourselves, O ye people, and ye shall

“ be broken to pieces; and give ear, all ye of *far*

“ *countries*; gird yourselves, and ye shall be broken

“ in pieces.” It is evident, that David understood

the word עולם as conveying the idea of a certain period, the conclusion of which was far distant.—

David’s authority is of more weight than all our modern critics, let them be either Jews or gentiles.

Eternal destination cannot be inferred from the

Greek preposition *μετα* being joined to *οις*. The

word *μετα* is joined with many words expressive of

different actions which cannot have the idea of

eternity annexed to them, as for instance, 2 Cor.

xiii. 2. “ I write to them which *heretofore* have

“ *finned*.” Mat. xiv. 8. “ And she, being *be-*

“ *fore instructed* of her mother, said, Give me here

“ John Baptist’s head in a charger.” 1 Thes. iv.

6. “ We also have *forewarned* you.” Gal. iii. 8.

“ *Preached before* the gospel unto Abraham.” It

seems to me that those who talk so much about

God’s eternal purposes and decrees, are wise above

what is written; the Scripture was not intended to

give us the idea of eternity; and herein the wis-

dom of God appears; for although we can pro-

nounce the word eternity, yet we cannot compre-

hend its idea; all that we can say about it is, du-

ration without beginning and without end. The

mind

mind is lost and bewildered in the contemplation of one thousand million of ages; how much more must it be overwhelmed at the thought of eternity? And what use could it be for God to speak unto us about that which we cannot comprehend? if we use the term, we can seldom use it with propriety. — How curious it is to hear a minister preach about God's eternal decree, and through it the elect will be brought to everlasting glory! then after the sermon the congregation sings,

“ With them number'd may we be,
 “ Now and *through* eternity.”

When this prayer is answered, what will they do? and where will they be? The Bible may be called a history of Christ's kingdom in all ages; it gives us to understand that the purpose of redemption was fixt before the world was; hence we read of Christ being slain from the foundation of the world, Rev. xiii. 8. Also of his own purpose and grace which was given us in Christ Jesus before the world began, 2 Tim. i. 9. This purpose of grace is explained by Paul to Titus to be a promise of life, Titus, i. 2. “ In hope of eternal life, which God, “ that cannot lie, promised before the world began.” But as we know but little what was done before the world, or ages, began, so we know but little

little what shall be done after they are finished.—

The Scripture gives us ample information of God's dealings with his creatures during the ages of Christ's kingdom, by which we learn, that he will not give up the kingdom until all are subdued. But when all are subdued unto Christ and reconciled to God, then will he give up the kingdom to the Father, that God may be all in all; 1 Cor. xv. 22—28. Here commences a state of immortal bliss and glory, of which the Scriptures only inform us that such a state shall be.

And now a word or two about universal destiny. If we are governed by absolute fate, then it is impossible for any circumstance to happen but what was predestinated should come to pass; and *vice versa*, every circumstance that has happened, must have been predestinated. But surely the total destruction of Syria, by Joash, king of Israel, was not predestined, 2 Kings, xiii. 14—19.; for if it was, then it would have been impossible for Joash to have frustrated the eternal purpose of God respecting Syria, by smiting only three times, instead of five or six: and if the destruction of Syria by Joash was not eternally destined, his smiting *six* or *six thousand* times could not have made it so.

Again, when Paul was shipwrecked, notwithstanding the angel of God had given him to understand, that not only he, but the ship's crew, should

should be saved, yet when the shipmen were about to leave the ship, he says to the centurion and to the soldiers, " EXCEPT these abide in the ship ye *" cannot be saved,"* Acts, xxxvii. 31.; an expression quite inconsistent with the idea of all things being eternally destined, because that admits of no exception whatever.

It is clear that *some* persons have been destined to answer certain ends; but as it does not follow from that, that *all are destined*, either to answer the same or different ends, let us, in the second place, consider who are the persons referred to in our text, said to be predestinated.

Here we may observe, that our text furnishes us with an answer——"*For whom he did foreknow, he also did predestinate,*" &c.

The question then is, Whom did God foreknow? If we can determine this question, we shall then be infallibly certain of the persons said to be predestinated. Now, in order to this, let us, in the first place, inquire into the meaning of the Greek word *προεγνων*, translated *foreknow*; it is a compound word, of *προ*, *before*, and *εγνων*, from *γινωσκω*, which, according to Parkhurst, signifies " To approve, acknowledge with approbation, according to the " Hebraical and Hellenistical use of it. See Mat. vii. 23. Rom. vii. 15. 2 Tim. ii. 19. Comp. John, x. 14, 15."

I shall

I shall transcribe Mat. vii. 23. "And then
 "will I profess unto them, I never *knew* you."—
 It is manifest our Lord did not mean to say, that
 he never understood, saw, distinguished, or discern-
 ed them; but rather, that he never approved of
 them. I would therefore translate the word in our
 text *preacknowledge*; it will then read thus:—
 "Whom he preacknowledged he also did predef-
 "tinate," &c. Thus Symson, in his Greek Con-
 cordance, p. 74. under the word *foreknow*, says—
 "He acknowledged before, that is, loved, approved,
 "chose unto himself." That this is the idea of
 the word in our text is further evident, if we con-
 sider that the apostle makes mention of a *certain*
number of persons as the subjects of God's preac-
 knowledge; but we cannot suppose, that he
 meant to set bounds to the knowledge of God.
 "Great is our Lord, and of great power; his un-
 "derstanding is infinite," Psalm cxlvii. 5.—
 "Known unto God are all his works from the
 "beginning of the world," Acts, xv. 11. "Hell
 "and destruction are before the Lord; how much
 "more then the hearts of the children of men!"
 Prov. xv. 18. Literally speaking, there can be
 neither foreknowledge or afterknowledge in God,
 but there may be a previous approbation of per-
 sons, even before they are born, as we shall see
 presently.

presently. It is clear, that God knows all his creatures; but he does not at present approve of all: the word, therefore, ought not to be translated *foreknow*, but rather *foreapprove*, as in Mr. Scarlett's translation, or, as we have said above, *preacknowledge*. We may again remark, that preacknowledgment is the ground of predestination; if, therefore, the word translated *foreknow* refers to God's knowing that such or such of his creatures would act thus or thus, then we must understand the apostle as saying, that God did predestinate some of his creatures to answer certain ends, and at the same time knew they would answer those very ends without such act of appointment, which does not become the good sense or logical abilities of the apostle Paul.

Upon the whole, I think it evident, that the apostle meant to convey the idea of approbation in the word *προσέγνω*, and that we must translate the text in the following manner—"Whom he preacknowledged he also did predestinate to be conformed to the image of his son."

Let us go on, and enquire *who* are the persons referred to in the text, said to be preacknowledged?

Here let the apostle himself determine. Let us read the 21st verse of the xth, and the 1st and 2nd verses

verses of the xith chapter of this same epistle, out of which our text is taken—"But to Israel he saith, "All day long have I stretched forth my hands "unto a disobedient and gainsaying people. I say, "then, hath God cast away his people? God forbid: for I also am an Israelite, of the seed of "Abraham, of the tribe of Benjamin. God hath "not cast away his people which he FORE-
 "KNEW—(preacknowledged)." It is evident the apostle is speaking of the nation of Israel; and it is equally manifest, that he understands that they are the people whom God preacknowledged; but gives us to understand, that, strictly speaking, God had not cast them away; but shews, in different parts of these chapters, that ignorance, sin, and unbelief were the causes of their alienation. He also declares, that, if they abide not still in unbelief, God is able to restore them, and says, that all Israel shall be saved: for though he hath concluded them all in unbelief, yet it is for this end, that he might have mercy upon all: teaching us, that he was a case in point; that, notwithstanding he was an Israelite, of the seed of Abraham, of the tribe of Benjamin, yet HE rejoiced in the favour and mercy of God; referring also to that dark age of his nation, when the prophet Elias thought that he was the only one who worshipped the true Jehovah; but even then there were seven thousand who had

bowed their knee to Baal, and in consequence God had reserved them to himself. So also, says he, at this present time, there is a remnant according, or rather conformable to the election of grace; a few faithful obedient Israelites, and God reserved them also to himself. Thus, from a consideration of these things, it was clear, that Israel could not answer the challenge of God by Isaiah, “Where is the bill of
 “ your mother’s divorcement whom I have put
 “ away? Or which of my creditors is it to whom
 “ I have sold you?” But that the real state of the case is as expressed in the latter part of the verse,
 “ Behold, for your iniquities have ye sold your-
 “ selves, and for your transgressions is your mother
 “ put away.” Isaiah, l. 1. God, then, hath not cast away his people whom he preacknowledged.

If we refer to the pages of sacred history, we shall find that the seed of Abraham were literally acknowledged before they were born; for, notwithstanding Abraham was old, and Sarah past the time of child-bearing, and had got no children, yet God promised to choose his seed, and to make him a great nation: he therefore wrought a miracle in giving him a son in his old age, and thereby fulfilled his promise. No wonder, therefore, that the apostle should call them a people preacknowledged.

Having

Having thus discovered who are the persons pre-acknowledged and predestinated, we go on to shew that what the apostle predicates concerning them is applicable to the nation of Israel. "Moreover, "whom he did predestinate them he also called." God acknowledged the seed of Abraham while as yet he had no child, and swore he would choose his seed, to be a peculiar people unto himself, and declared, that, ultimately, in his line, all nations should be blessed. But he also informed him, that before he chose the people, they would suffer a heavy servitude in Egypt for four hundred years, which came to pass; the circumstances which brought it about, every one knows who is acquainted with Bible History. But in due time it pleased God to raise up Moses (a man strongly attached to the welfare of his countrymen) to be their deliverer. Pharoah, king of Egypt, being an idolater, worshipping the heavens with all their host, did not acknowledge the true Jehovah, the *Alaim* of Israel. Jehovah therefore, qualified Moses for his mission, by endowing him with power to work miracles before the house of Pharoah, in order that the superior potency of Jehovah over all the gods of Egypt, might be demonstrated, thereby proving that Moses's commission was truly divine, and that it was in vain for Pharoah to pretend to hold the people in bondage when it was contrary

to the will of the omnipotent Governor of all things so to be. Pharoah, being convinced that he could not keep the people under his dominion, commanded them to depart out of the land. Thus God delivered the people by the hand of Moses from that Egyptian vassalage which they had been subjected to for the space of four hundred years. The prophet, or God by the prophet, alluding to this circumstance, says, “ When Israel was a child, “ then I loved him, and CALLED my son out of “ Egypt.” Hosea, xi. 1. And Paul says,— “ Whom he did predestinate, them he also “ called.”

We go on now to shew their justification.— “ Whom he called, them he also justified.” I do not recollect any passage of Scripture where the nation of Israel is emphatically called *the justified people*: but justification, in the Scriptures, being opposed to a state of condemnation, no one can suppose, who considers the covenant relation of the nation of Israel with Jehovah, that they were in a state of condemnation, consequently, they were in a state of justification. By virtue of that covenant made at Sinai, God became their God, and they became his people in a peculiar sense. “ And “ Moses went up to God, and the Lord called to “ him out of the mountain, saying, Thus shalt “ thou say to the house of Jacob, and tell the “ children

“ children of Israel, Ye have seen what I did unto
 “ the Egyptians, and how I bare you on eagle’s
 wings, and brought *you unto myself*. Now, there-
 “ fore, if ye will obey my voice indeed, and keep
 “ my covenant, then ye shall be a *peculiar treasure*
 “ *unto me above all people*; for all the earth is mine.
 “ And ye shall be unto me a kingdom of priests,
 “ and an HOLY NATION. These are the words
 “ which thou shalt speak unto the children of
 “ Israel.” Exod. xix. 3—6.

Here God puts the children of Israel in mind
 of the wonders and judgments which he perform-
 ed in Egypt for their deliverance. He appeals to
 their senses for the truth of what he did—“ Ye
 “ have *seen* what I did unto the Egyptians,” &c.
 Our senses, therefore, were not given to *deceive*,
 but to *guide* us in religion, as well as in common
 life; and it is sinful to neglect the help which they
 afford. After bringing to their recollection the
 great manifestation of his power in their deliver-
 ance from Egypt, he promises, that if they will
 obey his voice and keep his covenant, they shall be
 a peculiar treasure above all people; and in this
 place gives a reason for his conduct—“ For all
 “ the earth is mine.” The choice, therefore, in
 the account Jehovah himself gives of it, was a
 claim upon the whole. The nature of this pecu-
 liar

liar treasure is then spoken of—"Ye shall be unto
 " me a kingdom of priests, and an holy nation."
 In their obedience to this covenant the promise of
life was given to them. "Oh that there were
 " such an heart in them, that they would fear me,
 " and keep all my commandments always, that it
 " might be well with them, and with their chil-
 " dren for ever. Go, say to them, Get ye into
 " your tents again. But as for thee, stand thou
 " here by me, and I will speak unto thee all the
 " commandments, and the statutes, and the judg-
 " ments, which thou shalt teach them, that they
 " may do them in the land which I give them to
 " possess it. Ye shall observe to do, therefore, as
 " the Lord your God hath commanded you; ye
 " shall not turn aside to the right hand or to the
 " left. Ye shall walk in all the ways which the
 " Lord your God hath commanded you, that ye
 " may *live*, and that it may be well with you, and
 " that ye may prolong your days in the land which
 " ye shall possess." Deut. v. 29—33.

The phrase, "That ye may live," certainly
 conveys the idea of spiritual, and what the New
 Testament calls eternal life; because common or
 natural life, with all its blessings, is promised di-
 stinctly immediately afterwards; "And that it may
 " be well with you, and that ye may prolong your
 " days

“ days in the land ;” otherwise the latter part of the promise seems to be tautology. Besides, they had common life before the covenant was made ; there could not, therefore, be any thing great, but rather the appearance of trifling, to promise them nothing more for obedience to the covenant, than what he had before communicated to them, namely, *common* life.

Again, God says by Moses, “ See, I have set
 “ before thee this day LIFE and good, and death
 “ and evil—in that I command thee this day to
 “ love the Lord thy God, to walk in his ways,
 “ and to keep his commandments, and his statutes,
 “ and his judgments, that thou mayest live and
 “ multiply ; and the Lord thy God shall bless thee
 “ in the land whither thou goest to possess it.—
 “ But if thine heart turn away, and worship other
 “ gods, and serve them, I denounce upon you this
 “ day, that ye shall surely perish, and that ye shall
 “ not prolong your days upon the land, whither
 “ thou passest over Jordan to go to possess it. I
 “ call heaven and earth to record this day against
 “ you, that I have set before you LIFE and
 “ death, blessing and cursing ; therefore choose
 “ life, that both thou and thy seed may live ; that
 “ thou mayest love the Lord thy God, and that
 “ thou mayest obey his voice, and that thou may-
 “ est cleave unto him, (for he is thy LIFE, and
 “ the

“ the length of thy days;) that thou mayest dwell
 “ in the land which the Lord sware unto thy fa-
 “ thers, to Abraham, to Isaac, and to Jacob, to
 “ give them.” Deut. xxx. 15—20.

No one, I think, can read these passages with attention, but what must see that something more than common life was intended to be communicated if they obeyed the covenant; the expression *He is thy life* is very emphatic. The apostle Paul, alluding to these promises, says, “ For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of *that which is to come.*” 1 Tim. iv. 8.

Now the covenant was not only proposed, but actually agreed to by the people—“ And all the
 “ people answered with one voice and said, All
 “ the words which the Lord hath said will we do.” The covenant was then ratified by the offering of sacrifice. They declare the second time their full assent; then to conclude the ratification, Moses takes the blood of the beasts which had been cut off for sacrifice, and sprinkles the people, saying,
 “ Behold the blood of the covenant which the
 “ Lord hath made with you concerning all these
 “ words.” Exod. xxiv. 3—8. Heb. ix. 19, 20. Thus was the covenant settled, and the people became in possession of all the privileges belonging to
 it ;

it; God in a peculiar sense became their God, and they became his people, a kingdom of priests, an holy nation, unto himself—whom he called them he also justified.

The apostle goes on to say, “ Whom he justified them he also glorified.” The glorification here spoken of is generally thought to be future: there is no doubt with me but what the saints of God will be glorified with Christ in such a manner as the generality of Christians but faintly understand. They shall see the king in his beauty, and he shall reign before his ancients gloriously. But as the whole of the passage we are considering refers to actions past, and alluded to to prove the truth of a proposition, *viz.* That “ all things work together for good to them that love God, to them who are the called according to his purpose,” we must search those ancient writings where the dealings of God with his people are recorded. But first, it may be necessary to note, that the word *δοξα* in this place, conveys the idea of honour.—The apostle uses it in this sense in other places—Rom. xi. 13. “ For I speak to you gentiles, inasmuch as I am the apostle of the gentiles, I magnify mine office;” *i. e.* I extol, or think it honourable. 1 Cor. xii. 26. “ And whether one member suffer, all the members suffer with it; or one member be *honoured*, all the members

E

“ rejoice

“rejoice with it.” We shall therefore read the
 text, “Whom he justified them he also honour-
 “ed.” What people honoured like Israel? unto
them alone did the Lord himself, with great splen-
 dour and awful majesty, come down to deliver his
 law. Moses speaks of the greatness of their ho-
 nour to stimulate them to obedience—“This day
 “the Lord thy God hath commanded thee to do
 “these statutes and judgments; thou shalt there-
 “fore keep and do them with all thine heart, and
 “with all thy soul. Thou hast avouched the
 “Lord this day to be thy God, and to walk in his
 “ways, and to keep his statutes, and his command-
 “ments, and his judgments, and to hearken to
 “his voice: and the Lord hath avouched thee
 “this day to be his peculiar people, as he hath
 “promised thee, and that thou shouldest keep all
 “his commandments; and to make thee high
 “above all nations which he hath made, in praise,
 “and in name, and in *honour*; and that thou
 “mayest be an holy people unto the Lord thy
 “God, as he hath spoken.” Deut. xxvi. 16, 17,
 18, 19.

“Happy art thou, O Israel! who is like unto
 “thee, O people saved by the Lord, the shield of
 “thy help, and who is the sword of thy excellen-
 “cy! and thine enemies shall be found liars unto
 “thee,

“ thee, and thou shalt tread upon their high
“ places.” Deut. xxxiii. 29.

“ He hath not dealt so with any nation ; and as
“ for his judgments they have not known them.
“ Praise ye the Lord.” Psalm cxlvii. 20.

Thus do the Jewish writers celebrate the glory
and honour of their nation. No wonder, there-
fore, that the apostle should say, “ Whom he justi-
“ fied them he also glorified.”

We come now, thirdly and lastly, to consider the
end to which they were predestinated. “ Whom
“ he did foreknow he also did predestinate *to be*
“ conformed to the image of his son.” Now
“ observe, that Israel was brought up in Egypt,
which nation rejected the knowledge of the true
Jehovah, and was conformed to the worship of the
sun and moon, *i. e.* the heavens with all their hosts:
but it was the first purpose of Jehovah to bear tes-
timony, by a people whom he should choose,
not only against the idolatry of Egypt, but of all
other nations. He chose Israel for that purpose,
whose terms of acceptance were, first, the belief
and worship of the one true Jehovah ; secondly,
obedience to all his statutes and judgments. The
people, upon their faith and promise of obedience,
were taken into covenant ; and God gave them the
terms and laws of the covenant to observe and

practise, which they promised to do. Thus were they conformed to that dispensation. Now that that covenant was a type, figure, or image of his son is very clear from the New Testament, particularly from the writings of the author of our text.

“ Let no man, therefore, judge you in meat or in
 “ drink, or in respect of an holy-day, or of the
 “ new-moon, or of the sabbath-days, which are
 “ a *shadow* of things to come, but the body is
 “ of Christ.” Col. ii. 16, 17. The Jewish service
 is called a *figure* for the time then present, Heb. xi.
 9. In verses 23, 24, it is said, “ it was necessary
 “ that the *patterns* of things in the heavens should
 “ be purified with these (sacrifices), but the hea-
 “ venly things themselves with better sacrifices
 “ than these. For Christ is not entered into the
 “ holy places made with hands, which are the
 “ figures of the true, but into heaven itself, now
 “ to appear in the presence of God for us.”

Here are two things mentioned, first, patterns;
 secondly, things in the heavens. By patterns we
 understand the Jewish tabernacle with all the ves-
 sels of the ministry. “ Moreover, he sprinkled
 “ likewise with blood both the tabernacle and all
 “ the vessels of the ministry; and almost all things
 “ are, by the law, purged with blood; and with-
 “ out shedding of blood is no remission. It was
 “ therefore

“ therefore necessary that the *patterns* of things in
 “ the heavens should be purified with these.”——

Verſes 21, 22, 23.

Secondly, things in the heavens. This refers to that city which hath foundations, to that building which is ſaid to be eternal, or *αιωνιον*, in the heavens, to that glorious tabernacle which will be pitched on the new earth, when God comes down to dwell with men, to wipe away all tears, to do away pain, to aboliſh death, deſtroy the curſe, and create all things new. See Heb. ix. 10. 2 Cor. v. 1. Rev. xxi. 3, 4, 5. Alſo, by the heavenly things themſelves, we underſtand thoſe for whom Chriſt has become an high-prieſt; they are to be purified by a better ſacrifice. Heb. xi. 23. That the phraſe refers to perſons is evident from the 24th verſe——
 “ For Chriſt is not entered into the holy places
 “ made with hands, which are the figures of the
 “ true, but into heaven itſelf, now to appear in
 “ the preſence of God for us.” The pronoun *us*, in ver. 24. answers to the heavenly things themſelves in ver. 23; it muſt therefore refer to the perſons for whom Chriſt was offered a ſacrifice. Again, the apoſtle ſays, chap. x. 1. “ For the law having
 “ a *ſhadow* of good things to come, and not the
 “ very image of the things, can never with thoſe
 “ ſacrifices, which they offered year by year conti-
 “ nually, make the comers thereunto perfect.”——

From

From this last text we are informed, that it was the law *itself* that was the shadow of good things to come, and not the very image of the things; the mere image, *i. e.* the tabernacle itself, with all its utensils, was nothing. What is there in a tent, basons, dishes, &c. simply considered? Verily nothing; but the *law* made them significant; it was the law, therefore, that had the shadow or type in it. From the whole we may learn, that the dispensation of the law was a figure of things to come, *i. e.* of the gospel, or, as the apostle terms it, *The image of his son*; that Israel did conform to it by faith and the promise of obedience, and on that ground they were received. Thus far was the purpose of God accomplished concerning them.

God had two grand designs in thus separating a people to himself.

First, That his son, our Lord and redeemer might be the first-born among many brethren.

Now in order to understand this, we must again have recourse to the Old Testament; there we shall find that the father of the house was the absolute king of the family; and that this authority, after the death of the father, devolved on the first-born son: hence, Jacob, in blessing his sons, says, “ Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.” Gen. xlix. 3.

Again,

Again, the first-born had a right to a double portion—" But he shall acknowledge the son of
 " the hated (wife) for the first-born by giving him
 " a double portion of all that he hath; for he is
 " the beginning of his strength; *the right of the*
 " *first-born is his.*" Deut. xxi. 17.

Another privilege which they enjoyed was a right to the priesthood. " Because all the first-born are
 " mine: for on the day that I smote all the first-
 " born in the land of Egypt, I hallowed unto me
 " all the first-born in Israel, both man and beast;
 " mine they shall be: I am the Lord." Num.
 iii. 13.

Now Christ is the first-born among many brethren, *i. e.* his church. The priesthood, the dominion, the power, the pre-eminence in all things are his; for it hath pleased the Father that in him should all fulness dwell: and he is infinitely worthy, because he hath loved us unto death; yea, he died for us while we were enemies to God. He, at whose rebuke the sea is dried up, and the rivers become a wilderness—he, who clothes the heavens with blackness, and dresth them in sackcloth—he gave his back to the smiters, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting, and poured out his soul a propitiatory sacrifice unto God for us.

" He "

" He worthy is to be ador'd
 " By all that breathe or live;
 " And ev'ry creature to the Lord
 " Shall adoration give."

A second design was, that his brethren, or church, might be vessels of mercy, that they might pour forth its riches among all the nations of the earth. God did not select the people of Israel merely for their own good. If we refer to the promise of God made to Abraham, which was the foundation of their being chosen, we shall find, that it was for the benefit of others: God says—
 " And I will make of thee a great nation, and I
 " will bless thee, and make thy name great, and
 " thou shalt be a blessing."

Here we find that God not only promises to bless Abraham, but also declares, that Abraham himself should be a blessing; and does not even stop here, but goes on to inform us of its extent, and that we find to be universal—" And in thee shall all families of the earth be blessed." Not only the family of Abraham, but all the families of the earth were to be blessed in him. Here can be no exception; no, not even of one person; for every individual belongs to some family or other. See Gen. xii. 2, 3. So again, God says, " Abraham
 " shall surely become a great and mighty nation,
 " and

“ and all the nations of the earth shall be blessed in
 “ him.” Gen. xviii. 18.

It was this promise made to Abraham that caused David to say, “ All nations whom thou hast made
 “ shall come and worship before thee, O Lord, and
 “ shall glorify thy name.” Psalm lxxxvi. 9.

Hence it is that when God had brought the people out of Egypt, and was about to constitute his church, he says, “ Ye shall be unto me a king-
 “ dom of priests.” Exod. xix. 6. Here we find, that not only the tribe of Levi, but, in a certain sense, the whole nation were to be priests. They were to teach the nations round about them the worship of the true Jehovah—that salvation was alone in him, and that it was full and free for all.

Thus it pleased God to honour men, by making them (under his Messiah) instrumental in the great work of redemption. David well understood the agency of the saints in this work of God: speaking of the glorious success of the Messiah, he says—
 “ A seed shall serve him; it shall be accounted to
 “ the Lord for a generation. They shall come and
 “ shall declare his righteousness (or justification)
 “ unto a people that shall be born, that he hath
 “ done this.” Psalm xxii. 30, 31. Here not only the holy or separated people are spoken of, but their work described; they are to declare the justification of Jehovah to a people, undoubtedly already in
 F being,

being, but unacquainted with that new birth of which our Saviour discoursed to Nicodemus——

“ Verily, verily, I say unto thee, except a man be
“ born again, he cannot see the kingdom of God.”

John, iii. 3. Again, David, celebrating the universal goodness and mercy of the Lord, declares, that all the works of Jehovah shall praise him; and again brings in the ministry of the separated ones as instruments in bringing about this universal adoration——“ Thy saints shall bless thee; they shall
“ speak of the glory of thy kingdom, and talk of
“ thy power; to make known to the sons of men
“ his mighty acts, and the glorious majesty of his
“ kingdom.” Psalm cxlv. 10—12.

It is for the want of this knowledge that men go on in sin; but when they are brought to consider the mighty works of Jehovah, and the glory and greatness of his kingdom, then will they be ashamed and utterly confounded at their conduct.—— Therefore is it said, “ And all men shall fear, and
“ shall declare the work of God; for they shall
“ wisely consider of his doing.” Psalm lxiv. 9.

From what has been said we may observe, that, although the doctrine of predestination is sovereign and absolute, yet it is not personal, *i. e.* it does not respect a single individual, but the church of God at large: individuals, therefore, may fall off; but if God, by his power and providence, keeps a church
on

on earth, to carry on that great work of salvation which Christ hath wrought by his death, then his purpose standeth fast, and he performeth the counsel of his will. Hence it is, that in the law of Moses we find precepts given concerning transgressors:—if a soul do so or so, he shall be cut off from among his people; but still the church stood as before. Yea, it is an awful fact, (let the gentile church hear it and fear) that the great Law-giver and Judge, for the transgression of that people whom he first chose, has cut the whole of them off, and they are now shut up in unbelief, sin, and rebellion, the awful consequences of which ought to make us tremble. But still God has a church upon earth—he has grafted the gentiles into the olive tree, as the apostle terms it. He has taken the kingdom from the seed of Abraham, and given it to the faithful among the heathen: hence it is said, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people:” hence also the gentile church is said to be predestinated. Paul, writing to the church at Ephesus, says—

“Having predestinated us unto the adoption of children by Jesus Christ unto himself;” *i. e.* God had before determined that, upon the rejection of the Jews for transgression, he would send messengers who should declare the riches of his grace among the gentiles; that of them who believed he would

constitute a church by *adopting* them in the place of the Jews. But let it be remarked, that the gentile church stands on the same ground as the Jewish did, *i. e.* faith. The apostle says, “ Because
 “ of unbelief they were broken off, and thou
 “ standest by faith. Be not high-minded, but
 “ fear. For if God spared not the natural
 “ branches, take heed lest he also spare not thee.
 “ Behold, therefore, the goodness and severity of
 “ God: on them which fell, severity, but towards
 “ thee goodness, if thou continue in his goodness;
 “ otherwise, thou also shalt be cut off.” Rom. x.
 20—22. Thus it is by faith and obedience we
 stand; if we are elected to salvation, it is through
 sanctification of the spirit, and *belief* of the truth.
 2 Thes. ii. 13. Let us therefore give all diligence
 to make our calling and election sure.

We may also observe, that as the gentile church
 stands on the same ground as the Jewish, so they
 are chosen for the same end. “ Ye are the light
 “ of the world,” says Christ, Mat. v. 14. They
 were to manifest the truth to the world. So again,
 the apostle Paul says, “ Being predestinated ac-
 “ cording to the purpose of him who worketh all
 “ things after the counsel of his own will, that we
 “ should be to the praise of his glory who first
 “ trusted in Christ.” Ephes. i. 11, 12. Here
 observe, that the great end for which they were
 predesti-

predestinated is, that they may be to the praise, or rather to the irradiation of his glory. Now the glory of God is the salvation and happiness of his creatures. When he manifested his glory to Moses, he shewed him goodness; his goodness, therefore, is his glory: he hath no pleasure in the death of a sinner, but that all should turn and live. His name is "Jehovah, Jehovah God, merciful and
 "gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands,
 "forgiving iniquity, and transgression, and sin."

—They that know his name, says David, will put their trust in him. The church, therefore, is to irradiate the name of Jehovah, that sinners may be converted unto God, and put their trust in him.—

Yea, so extensive is their work, that it reaches even to the upper regions. "Unto me, (says the apostle Paul) who am less than the least of all saints,
 "is this grace given, that I should preach among
 "the gentiles the unsearchable riches of Christ,
 "and to make all (*leave out the supplement men*)
 "see what is the fellowship of the mystery, which
 "from the beginning of the age hath been hid
 "in God, who created all things by Jesus Christ;
 "to the intent that now unto the principalities
 "and powers in heavenly places might be known
 "by the church, the manifold wisdom of God."

Ephes.

Ephes. iii. 1—10. This must have respect even to the fallen angels.

One more text I cannot help quoting, although it hath been quoted in part already; it is 1 Pet. ii. 9.—“ But ye are a chosen generation, a royal
 “ priesthood, an holy nation, a peculiar people;
 “ that ye should shew forth the praises of him who
 “ hath called you out of darkness into his marvel-
 “ lous light.”

Thus have I shewed you the nature, end, and design of Predestination. Herein does the character of God appear most glorious—contrary to what it does in any other view of the subject. The God of love appears in all his goodness, even in this doctrine which has been thought to be so gloomy.

One remark more, by way of improvement, shall conclude this exercise; and that is, nothing can harm us if we be followers of that which is good. All things, every trial and every difficulty, shall be over-ruled by the mighty providence of God, and shall turn out to the good of those who love God, to them who are the called according to his purpose; “ For whom he did foreknow he also
 “ did predestinate *to be* conformed to the image of
 “ his son, that he might be the first-born among
 “ many brethren. Moreover, whom he did pre-
 “ destinate,

“ destinate, them he also called; and whom he
“ called, them he also justified; and whom he
“ justified, them he also glorified.”

FINIS.

(47)
a letter, it can be also called a letter.
a call, it can be also called a call.
a letter, it can be also called a letter.